CATHEDRALL NEVVES FROM CANTERBVRY:

SHEWING,

The Canterburian Cathedrall to bee in an ABBEY-LIKE,

Corrupt, and rotten condition, which cals for a speedy *Reformation*, or *Dissolution*:

VVhich Dissolution is already foreshowne, and begun there, by many remarkeable passages upon that place, and the Prelats there;

Amongst which passages of wonder is,

The Archbishop of Canterburies Passing-Bell,

Rung miraculously in that Cathedrall.

Recorded, and Published by RICHARD CVLMER, Minister of Gods Word, dwelling in *Canterbury*: heretofore of Magdalen Colledge in *Cambridge*, Master of Arts.

Luk. 19. 40.

If I should hold my peace, the stones would immediatly cry out.

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Imprimatur,

John White.

I Have perused this Relation of *Cathedrall Newes*, and therein observe, that the *hand of providence* hath, indeed, wrought a *new thing* in *our Israel*, worthy to bee looked upon by all, with a due mixture of wonder, and thankfulnesse: and therefore conceive it necessary to bee published to the view of all.

Joseph Caryll.

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TO

THE HONORABLE COMMITTEE OF THE HOVSE OF Commons Assembled in Parliament, Concerning plundred Ministers.

Worthy Sirs,

FInding *that the* Honorable Houſe of Commons *aſſembled in Parliament hath referred to your conſideration, and examination, ſome matters touching the* Reformation *of the* Cathedrall in Canterbury: *out of my zeale to that worke, I have preſumed to hold the Candle to you* (Phyſitians of value) *a little to further your diſcovery of that* Cathedralls *corrupt conſtitution, that you may more perfectly cure the* malignant diſeaſe, *called the* Cathedrall evill. *The worke is begun, the numerous* Idols, (dunghill-gods, *as the Scripture calls them*) *which defile the worſhip of God there, are ſweeping out apace. And Oh that you would further cleanſe that* Augean ſtable, *by removing the* Idol Shepheards; *Let not the ſyle of the fat revenues of that* Cathedrall Covent *any longer feed ſuch darke Lampes, and Lanthornes, but let it ſupply*

burning, and ſhining lights, to enlighten thoſe many miſerable adjacent Pariſhes, *which have a long time ſate in darkeneſſe, under that huge, dry, flintie Rocke, called a* Cathedrall. *I have the enſuing Hiſtory (for the moſt part) from mine owne obſervation, and have beene punctuall in examining the truth of what I have by information. My ayme is to further the* downefall *of* Babylon, *and that* Sion, *which dwelleth with this* daughter *of* Babylon, *may deliver her ſelfe. So moſt humbly intreating your acceptance of this my obliged ſervice, I remaine*

Yours to be commanded,

RICHARD CVLMER.

CATHEDRALL NEWES FROM CANTERBVRY.

HAving seene bookes of newes from severall places, as newes from *Hell*, newes from *Rome*, newes from *Court*, newes from *Ipswich*, &c. I have made this following historical Essay of newes from the Cathedrall in Canterbury, presented with what brevitie I could, hoping that others will impart *Cathedrall newes* from *Yorke*, *London*, &c.

The *Cathedrall*, called *Christ-Church*, in *Canterbury*, being a *Covent* of *Monkes*, at the time of the dissolution of *Abbeys*, in the reigne of King *Henry* the eight, it was then (in stead of Prior, and Covent) turned into Deane, and Chapter, that is, a Deane, and twelve Prebendaries, or Canons; to which were added Petie-Canons, Substitutes, Lay-Clerkes, Vesterers, &c. These *Prelaticall* successors of the Idolatrous, proud, lazie, covetous Monkes, as they succeeded them in place, so they followed them in practise, whereby they have a long time caused the godly neare them to groane under their tyranny, superstition, and scandall. For remedy whereof, the ensuing Petition (being subscribed by very many *well affected Citizens* of *Canterbury*) was exhibited in Parliament, against those *Cathedrall Prelates*, in the yeare 1640.

The Cathedrall of Canterbury once a Covent of Monkes.

To the Honorable *House of Commons* assembled in Parliament; The humble Petition of the Inhabitants in, and about the Citie of *Canterbury*.

The Citizens of Canterbury petition the Parliament against the Cathedrall there.

Shewing,

THat *whereas under the Tyrannous government of* Archbishops, Bishops, Deanes, Archdeacons, &c. *the said Inhabitants are pressed with* grievances, *as followeth.*

Episcopall government tyrannous.

1. *The* Canons, or Deane and Prebendaries, *besides their rich Prelacies, hold* (*each of them*) *divers Benefices with Cures of soules, which Cures*

Cathedrall Canons, Deane, Prebends.

they cast off to poore Curates, allowing them a small stipend, and living themselves in ease, and excesse, to the hinderance of Gods Word, and the great prejudice of painefull Ministers, and their Families.

Cathedrall Peticanons, Singingmen, Prickfong-Service.

2. *The* Pettie Canons, and Singingmen *there, sing their Cathedrall Service in Prick-song after the* Romish *fashion, chaunting the Lords Prayer, and other Prayers in an unfit manner, in the* Chancell or Quire *of that Cathedrall; at the East end whereof they have placed an* Altar (*as they call it*) *dressed after the* Romish fashion, *with Candlesticks and Tapers, &c. for which* Altar *they have lately provided a most Idolatrous costly* GLORY-CLOTH *or* Back-Cloth; *towards which* Altar *they* crouch and duck *three times at their going up to it, to reade there part of their Service apart from the Assembly.*

Cathedrall High Altar, dressed, crouched to.

Cathedrall-meere-Service-booke-Priests, Weavers, Tobaccopipe-makers, Taylors, Butlers, Servingmen.

3. *The* Cathedrall Prelates *to maintaine their* Quire Consort, *doe get their Singingmen into the Ministery, and provide them Benefices with Cures of soules in divers Parishes, in and about the said Citie, they being many of them onely* reading-Priests, *as* Mr. *&c. late Weaver, now reading-Priest, and Parson of* St. Mary Bredman, *and Peticanon of that* Cathedrall, Mr. *&c. late* Tobaccopipe-maker, *and reprieved from the* Gallowes, *now reading-Priest and Parson of* St. Martins, *and Peticanon of that Cathedrall.* Mr. *&c. late Taylor, Servingman and Butler to the Deane of that Cathedrall, now reading Priest and Curate of* St. Mary Bredin, *and also of* St. Mary Magdalen, *and Peticanon of that Cathedrall.* Mr. *&c. late Serving-man, now reading-Priest, and Curate of* St. Johns, *and Parson* fine cura, *and Peticanon of that Cathedrall; Besides divers seldome-preaching Priests Peticanons of that Cathedrall, which to give their attendance upon their Cathedrall Service, doe* huddle over *Prayers and Sermons (if any be) in their Parishes at unseasonable houres; whereby the people (for the most part resting themselves content with what they find at their owne Parish Church) are kept in wofull ignorance, and profane the* Lords day, *to the prejudice of their soules, scandall of our Religion, dishonour of God, and the disgrace of the Ministery, and Churches of England.*

Seldome-preaching Priests.

Huddle-Service, and curry-cure a Cathedrall Priest.

The Cathedrall Sermon removed from the Sermon-house to the Popish Quire, and why? to get people to their Altar-worship, and Piping-Service.

4. *Whereas neare that Cathedrall there is a large, warme, and wel-seated* Sermon-house, *where (time out of mind) Sermons have beene made upon Lords dayes, and Festivall dayes: Of late there hath beene a Pulpit set up in the Quire of that Cathedrall, which is a very cold and inconvenient place, and* there onely *the Sermon is preached on those dayes, and hemd in with their Quire Service, that all that will partake of the Sermon, should of necessitie partake of their* Cathedrall-Ceremonious-Altar-Service, *whereby many are driven away from hearing the Word of God, as*

also

alſo for want of ſeats, that roome not being capable of halfe that Auditory, which might, and did beare in the Sermon-Houſe.

5. *All the* Communion Tables *in the ſaid City, have lately beene removed, and ſet up to the Eaſt end of the Chancells, and railed in. And whereas in the two chiefe Churches of that City, there were decent and ancient Seats for the Maior and Aldermen; of late thoſe ſeates have been pulled downe to make* Roome *for the* Altars *at the Eaſt of thoſe Churches; to the great hinderance of the Aſſemblies; and all this was done at the command of Doctor &c. —— Parſon of* Hithe, *Parſon of* Ickham, *Parſon of* Well, *Parſon of* Saltwood, *Prebend of* Canterbury, *Arch-Deacon*, &c.

Communion Tables turned into Altars.

Seats and Galleries pul'd down to ſet up Altars.

6. *In that* Cathedrall *there hath been lately erected a* Superſtitious Font, *with three Aſcents to it, paled about with high guilded and painted iron bars, having under the Cover of it, a carved* Image of the Holy Ghoſt, *in the forme of a Dove, and round about it are placed carved* Images of the twelve Apoſtles, and foure Evangeliſts, *and of Angels, and over it a* Carved Image of Chriſt; *ſo that none can looke up in prayer there, but hee ſhall behold thoſe tempting Images in the place of Divine Worſhip; againſt the Law of God, and the Doctrine of the Church of* England. *And all this is done at the coſts of Doctor &c. —— late* Prebend *there, now Parſon of* Back-Church *in* London; *Parſon of* Barham *in* Eaſt-Kent, *neere* Dover; *Parſon of* Biſhops Bourn; Lord Biſhop of Rocheſter, *&c. And that Font was conſecrated by the* Lord Biſhop of Oxford, *as is teſtified by a Proctor of the* Arch-Biſhops Eccleſiaſticall Court in Canterbury; *in a Booke lately Printed and dedicated to the* Arch-Biſhop of Canterbury, *and adorned with the Pictures of his* Miter, and Coat-Armes, *and of many* Altars, and Idolatrous Monuments, *and of that* New Cathedrall Font.

A new Cathedrall Font adorned with Images, and conſecrated by a Lord Biſhop, who went round about it, reading in a Booke, and went up the three ſteps, and put his head into the Font.

A Book called the Antiquities of *Canterbury.*

7. *From the over-awing greatneſſe of thoſe* Cathedrall Prelates, *and of the* Arch-Biſhops Eccleſiaſticall Courts *there, Preaching and Lectures are much decayed in that City; ſo, that* two Publique Lectures are put downe; *and divers able (though conformable) Miniſters, have beene hindred from Preaching there: And many* ſcandalous and unable Prieſts, *have been, and now are beneficed and upheld there, by the* Arch-Biſhop and Cathedrall Prelates; *and lewd perſons admitted to the Lords Table; to the great diſhonour of God, and* Offence *of the Godly. Beſides many other heavy grievances in matters of Religion, common to the whole Kingdome.*

Prelates are Enemies to Preaching.

The *moſt humble* and hearty Petition of the ſaid Inhabitants, is, that the premiſed *ſoule-preſſing grievances*, may bee taken into the conſideration of this *Honourable Aſſembly.*

And your Petitioners ſhall ever pray, &c.

This

A Character, or description of a Cathedrall.

This Petition confirmeth this *Character*, or description of a *Cathedrall Corporation. A Cathedrall is a nest of Non-Residents; an Epicurean Colledge of ryot and voluptuousnesse; A Schoole for Complement in Religion; but a scourge upon the life and practice thereof; A refuge for superstition; but the bane of true piety: The shame of the Clergy, and the scorne of the Laity.*

Cathedrall Revenues grossely abused.

But this Petition, and Character is no *Cathedrall newes*, to those that live neere the *Canterburian Cathedrall*; the vast revenues whereof (which might advance *Religion*, *Learning*, and an able *Ministry*) have been so long time abused, to the maintenance of Ignorance, Superstition, Pride, Luxurie, &c. Cathedrall carding, dicing, dancing, swearing, drunkennesse, and drabbing too, are no newes: No wonder to see the Sacke-bottles keepe ranke, and file in their Studies; besides Taverne tospotting, and smoaking.

A Cathedrall Health drunke to Prince *Rupert.*

It is no newes to tell you, that Prince *Ruperts* health was drunke lately in that Cathedrall. It is attested to the Honourable Committee concerning plundred Ministers; that Mr. &c.—— upon the Fast day in the afternoone, at the Taverne with other Gentlemen, drunke about ten healths, and continued there untill night, where he was left with the Deane of *Canterbury*. A Tavern-haunting Cathedrall Doctor, is no wonder; reeling after a Malignant meeting, and being beholding to a supporter.

A Cathedrall Lasse beguiled by a Singing Man.

How did the Cathedrall Prelates bestirre themselves for their *brave female Cathedralist*; who was lately delivered of a childe alone, secretly in a vault in that Cathedrall, calling no help; & a few daies after, she being discovered to have had a Child; (after search) the childe was found dead in the Vault; there wanted *Pope Gregories Fish-pond.*

She is Arraigned for the death of her Childe.

Shee was arraigned at the Sessions for the murder; but *Malignant and Prelaticall Justices* (lest the Cathedrall should suffer with her, at the gallowes) so bestirred themselves, that shee was acquitted; though the Learned, and well-affected Judge said in open Sessions; that nothing but the Kings pardon could save her: And another *Noble and valiant Patriot then sitting on the Bench*, openly protested against that verdict, at her Tryall. How flaunting is the garbe of those *Cathedrall Prelates, and Prelatesses*, all Lady-like (at least) in all accoutrements of House, habits, &c. So that I have heard it often averred upon experience, that the *Cathedrall pride* and bravery, hath infected Citie, and Countrey, by marriages, and otherwise.

Cathedrall flaunting pride.

A most proud Cathedrall Dame there, being to goe to a great meeting, her Maid could not please her, in *Starching her Ruffe*, though she did it often

often in one day: The Maid brought it to her againe at night, but ſhe, in a rage, threw it downe, and ſtampt it under her feet, and beate her Maid; charging her to ſit up and ſtarch it; but it being late, and the Maid out of hope to pleaſe her, went to bed, leaving the Ruffe flapt together, as her Miſtris had ſtampt it: The next morning the Ruffe was found ſtarch't, none knew how; ſhee then brought it to her Miſtreſſe; who ſaid, *I marry! could you not have done it ſo before?* This matter was moſt ſtrictly examined, and it could not bee found that any knew of the ſtarching of it; though her husband beſtir'd himſelf much to find out the truth: whereupon, in concluſion, he threw the Ruffe into the Fire, out of which it leap't; untill hee held it in the Fire, with the Tonges, and ſo conſumed it in the flame; ſo that it is famous in City and Country, that *the Devil was the Cathedrall Landreſſe.*

The Devill the Cathedrall Landreſſe.

On All-Saints day, 1639. a Cathedral Prelate, being at a Feaſt there, was asked if hee would eate of ſuch a diſh? Tuſh ſaid he, doe you think Ile eate any Butchers meat on All-Saints day?

No Butchers meat will goe downe with a Cathedrall Prelate on All-Saints Day.

How often have Miniſters left whole Pariſhes unprovided, on Sabbath dayes, and Faſt dayes to preach in that Cathedrall, for Lazy Prelates, who were ſleepy Auditors, when they ſhould have been the Preachers themſelves? The *Sabbath* injoyed but one Sermon in that Cathedrall, amongſt all thoſe Cathedrall preachers.

Many Cathedrall Praachers, but few Sermons.

An able Orthodox Divine could not have a Living in thoſe parts, untill every *Cathedrall Canon or Prebend*, had two or three, and every Petti-Cannon one, though a *meer-Reading-Service-Booke-Prieſt*: This is one fruit of the Prelates Tyrannous Patronage of Livings; wherby they ſo much advanced *Popery and Prelacy*, and their Kingdom of darknes. There are but ſeven Pariſhes in the fruitful & pleaſant Iſle of *Thanet*, in *Kent*; and three of theſe ſeven, the now Arch-Biſhop beſtowed upon *His Graces young Chaplaine*, beſide a Prebendſhip of *Canterbury*: And all this, (no queſtion) for his profeſſed forwardneſſe in the Arch-Bishops pious deſignes, which hee put in execution with what ſpeed hee could: But his Pariſhioners at *Mynſter* couragiouſly oppoſed his Innovations there; yet he cut and defaced the Seats, and ſet up his Altar and Railes, and fell to Ducking; and threatned them with the Arch-Biſhop, and High-Commiſſion, if they would not come up and receive the Communion, kneeling before the Altar, at the Raile; and when they told him it grieved them that hee ſhould make their Pariſh a Preſident to all others, of *Popiſh Innovations*: the *Young Cathedrall Doctor* replyed, and ſaid, that he was the Arch-Biſhop of Canterburies Chiefe Chaplaine; and therefore would ſhew his GRACE his forwardneſſe in thoſe things. All which, (and more too) divers Witneſſes have teſtified to the *Honourable Committee of Parliament for Plundered Miniſters.*

The Prelates Tyrannous Patronage of Livings, maintaines their Kingdome of darkneſſe.

Cathedrall Prelates ſtrive to ſhew the Arch-biſhop their forwardneſſe in Popiſh Innovations.

The Prelates usher in Idolatry. Idolatry ushers in the Plague.

In the Yeere 1633. The *Romish dressing, and bowing towards the High Altar*, began in that Cathedrall; and a while after, the *Plague* was *very hot* there, in many Cathedrall Houses; so that the Prelates were driven from their Altar, and Cathedrall too, which was left (in a manner) desolate.

The Cathedrall Altar-Glory, which is their shame.

Their *Cathedrall-Altar-Glory-cloth*, before mentioned, was lately found out, where they had laid it in that Cathedrall, and is now in the hands of the *Honorable Committte, of Parliament for demolishing of Idolatrous monuments*. That *Glory*, which is the shame of their Cathedrall, is made of very rich Imbroydery of Gold and Silver, the name *Jehovah* on the top, in Gold, upon a cloth of Silver, and below it a *semicircle of Gold, and from thence glorious rayes and clouds, and gleames and points of rayes, direct and waved, streame downewards upon the Altar*, as if *Jehovah* (*God himselfe*) were there present in glory, in that Cathedrall at the Altar; and all this to draw the people to looke and worship towards the Altar, and thereby to usher in the breaden god of Rome, and Idolatry. The large patterne of that superstitious *GLORY* (being made of papers pasted together, wch is now kept with the *Glory*) hath written on it, thus; *Is not this circle too large? if so, it may best bee mended* (*as wee conceive*) *by inlarging the golden circle at the extremities of it, and by inlarging it inward. What thinke you of working the rayes without clouds? If you can conceive it fitting, it will much lessen the charge: our feare is, the Clouds will not bee well wrought, and then the rayes will shew far better without them.* W. B. This was written on the patterne at *London* by a Cathedrall Doctor of *Canterbury*, as *John Rowell* the Imbroiderer that made that *Glory*, hath lately testified upon his examination taken before the *truely religious Sir Robert Harley*, who, being in the Chaire of that Committee, hath (beside that *Glory*) such *Idolatrous Popish Pictures, and other Popish trinkets taken out of the Kings Chappell*, and from the Archbishop of *Canterbury*, and else-where, that a true Protestant would be astonished to behold them, they are so abominable; but they are all appointed to the fire. And the said *John Rowel* testifieth that after the patterne was so written on, at *London*, it was carried to the Cathedrall at *Canterbury*, and there the *Prebendaries* met and consulted about that *Glory*, and then the patterne was written on there, in answer to the former writing, thus: *Wee conceive this Ovall-forme would doe better in a semicircle, and extend the Glory more on either side: These Clouds well shadowed, and well wrought, and pierced with raies will be most proper. We conceive also, that the Field should be more Azure, then Silver, which will soone tarnish.* And the Imbroiderer further testifieth, that all the Prebendaries did approve of the making of that *Glory for the Altar*.

Cathedrall Prelates consult about erecting Monuments of superstition, and Idolatry.

It

It is not long ſince *our Queenes Mother* was led by theſe Prelates, to Arch-Biſhop *Thomas Beckets* ſtone, in that Cathedrall (the ſtone on which hee fell when hee was caſt downe headlong in that Cathedrall, when hee was executed for his *treaſon and rebellion*) and ſhee came out of her Sedan, and bowed towards it; ſome ſay ſhe *kiſt it*, as thouſands of Papiſts have done before her, and it was then ſaid to her, looke on the cracke in that ſtone, that mouth calls to heaven for vengeance on thoſe that ſhed this holy Martyrs blood (*a Traytour Martyr, I wis*) *a Saint fit for a Roman Calender, and a Cathedrall ſhrine.* When Queen *Mary* (her daughter) came to that *Cathedrall* in her late journey to *Dover*, when ſhe went beyond Sea into *Holland*, ſhee being entertained in that Cathedrall, a *Cathedrall Prelate* there ſaid in his courting Oration to her, that that *Cathedrall Church* (whatſoever ſome ſaid to the contrary) was the *gate of heaven.* I ſaw the Deane and Prebendaries, (*then the Arch-Biſhops Commiſſioners*) ſitting in *plena curia*, in the *Arch-Biſhops Conſiſtory Court in that Cathedrall*; when divers *Kentiſh Miniſters were brought to the Bar before them, and ſentenced for refuſing to publiſh the Prophane Book for Sabbath Sports and Dancings*, which is now juſtly contradicted, and condemned to the fire, by a late Sacred Ordinance of Parliament, for the better Obſervation of that Day.

Our Queenes mother led to Traitor Archbiſhop *Beckets* ſtone in that Cathedrall.

A Cathedrall Orator tels our Queene *Mary* that that Cathedrall is the gate of Heaven

Cathedral Prelates perſecutors of their Brethren.

They urged the reading of the prophane Book for Sabbath Sports.

The *Nimrod of that Cathedrall*, a mighty Hunter, and Hawker too, was wont (very often) to hunt Hares, and Foxes on weeke dayes; but he hunted the GRAY, or *Badger*, on the *Sabbath Day*, about five yeers ſince. In plaine termes thus: The *Deane* of *Canterbury* hearing that one Mr. *GRAY*, (a Godly and able Miniſter, now living in *Eſſex*) had Preached againſt the *Prelates Popiſh proceedings*, then on foot; and being informed that hee was to Preach againe (being a *Stranger* in thoſe parts) the next *Sabbath*: the *Deane*, that Sabbath morning, rode out to find him, and Hunted from *Shoulden* to *Ham*, from Pariſh to Pariſh, at laſt (towards night) he came to *Sandwich*, where he had almoſt caught the *Game* hee purſued, and *perſecuted*: but the *GRAY* was crept through a ſecret Muſe; whereupon the *Deane* cauſed the Towne Gates to be ſhut, and Watchmen were ſet with Halbards at every corner; but the Preacher eſcaped them all: The *perſecuted Preacher* went beyond the *Bridge* by the *Wind-Mill*, and eſcaped the wrath of that *Cathedrall Levi*, who had a *Simeon* with him, in that *Spaniſh Inquiſition*; The Preacher may ſay, *Curſed be their anger, for it was fierce, and their wrath, for it was cruell.* But the Prelate cauſed divers Godly men to bee brought into the Towne Hall at *Sandwich*, where they were queſtioned, and ſpoken againſt by him, in his Prelaticall outragious fury. Mr. *Thomas Foach* was bound over to the High Commiſſion: Becauſe the GRAY tooke earth or burrow

A Cathedrall *Nimrod* hunting the *GRAY* on the Lords Day.

in his Ground: But the Minister (having on a coloured Suite of Mr. *John Foaches* now living neer *Magnes* Church in *London-Bridge*) escaped along the Sea Coast, by the conduct of Mr. *Anthony Oldfield*, to *Lid*, and so to *Tenterden*, and so to *London*.

Many other Ministers have (within few yeeres) been persecuted in that Cathedrall, or by some of those *Cathedrall Prelates*; as, Mr. *Huntley*, Mr. *Gardener*, Mr. *Partridge*, Mr. *Player*, Mr. *Hieron*, and others; both Ministers and People, and especially Religious Churchwardens.

Cathedrall prayers against the Scots.

How often was the Bishops railing prayer, (or rather execration) against the *Scots* (when they stood up for their Religion, & Liberties, against the Tyrannous Prelates) read in that *Cathedrall*, with a hundred Cathedrall *Bellowing and Bawling A-A-Amens*, after that Prelaticall Prayer? Some Souldiers being Listed to serve in the *Bishops Warres* against the Scots, they being Mustered at *Barham-downe in East-Kent*, *neere Canterbury*, on the fifth of *Aprill*, 1639. I heard the *Grandee*, or *Deane* of that *Cathedrall* incourage them in the open Field, at the Muster; and (amongst the rest) he said to them, *Ha Blades! I hope to see you returne every Man bravely, with blew Scots Caps on your Heads*, &c. And their Colonell said, *you shall not need to fight a stroake*; but onely to shew your selves a little: hee said also, that the *King would make the Scots glad to take Bishops, and Arch-Bishops, and Popes too*; *at which the Cathedralist laught exceedingly.*

Cathedralists foment the Prelaticall War against the Scots.

Cathedrall Sermons.

Their *Cathedrall Sermons*, what have they been (for the most part) these many yeers, but *kickings against the power of Godlines, and Religion*, and the advancing of *Popery, Prelacy, Superstition, Prophanenesse*, &c? So that good Men have long since, altogether *abhorred*, *and deserted* their *Cathedrall Preachments*; and thereby we are deprived of much evidence against their strange *Cathedrall Sermonizings*. And had it not been for one of that Society, (who though mis-led, yet now returned) hath been a constant Preacher, and (in that respect) their Cathedrall Salt; that Cathedrall Nest of Prelates had wholly stunke and sunke long before this time.

The reall presence Preached for there.

A Religious and well-affected Alderman of *Canterbury*, gave mee lately a Transcript of a passage written with his owne hand, in a spare leafe in his great Bible, which passage I have often read, *its this: Christ-tide, 1633. was the first day of the High Altar, and Candlesticks on it, and Candles in them, and other dressings very brave, in Christ-Church, Canterbury: Doctor, &c. —— did preach us such a conjuring Sermon, as I never heard before; his Text was*, Mat. 2. 2. *For wee have seene his Starre in the East, and are come to worship him: Hee told us the Names of the Wise Men, and their profession, Conjuring: And in the end told the people, that if they would find Christ, they must come to the ALTAR,*

and

and there they should find him really present, if any where. This is written in the Aldermans Bible; but in the Transcript he writ further to me, thus; *But the Cathedrall Doctor did so conjure, that I went away with my haire an end, and came no more to the Cathedrall in eight yeares after, and I never could be in tune, till the comming of the Noble Scots: And the Parliament comming on, set mee right againe.*

Another of those *Cathedrall Doctors*, Preaching there, in the *Quire*, on the fifth of *November* 1639. compared the *Scots* to the Gun-Powder Traytors, because (as I conceive) they had blowne the Bishops, and Popery out of *Scotland*: Hee said, *The Gun-powder-Traytors had their powder in the barrels, but these in the Bandeleers*; those would *blow up*, these would *blow out*, &c. These were the fire-hot fumes of a *Cathedrall Oven*, yet their *cake* is *dough*.

The Scots and Gun-powder-traytours compared together in a Cathedrall Sermon.

The *persecuting Speech* of the *Arch-bishop* of *Canterbury*, made at *Westminster*, in *Starre-chamber*, against *Englands three Worthies*, Mr. *Burton*, Dr. *Bastwicke*, and Mr. *Prynne*, did presently *eccho* very many passages of it, in the *Cathedrall* at *Canterbury*, where they were called in a *Cathedrall Sermon*, *black-mouth'd-railing-Rabshakes*, &c.

The Arch bishops Speech in Star-chamber, ecchoed in the Cathedrall at Canterbury.

An ordinary Cathedrall-turne-Preacher, who in his morning service (as is directed in the *Masse Booke*) used to sing, *Psal.* 43. And when they sung, *Then will I to thine Altar goe*, hee presently went out of his seat, and did goe up, *ducking*, to the *Altar*, to read Service there. This Altar-Priest Preacht in *that Cathedrall* (which I heard) word for word thus: *His* name *Jesus* was given him by an Angell, his name *Christ* was given him by a Bishop, an *Arch-bishop*, *Pontifex Maximus*, as wee say in *English*, a Pope, *the first of all Popes*, *Saint Peter; thou art Christ*: Its no marvel, if such men now malignantly side with *Cavaleers*, *Papists*, *and Prelates*, against the proceedings of Parliament.

Cathedrall Doctrine, that a Pope gave Christ his name

Another *Cathedrall-turne-Preacher*, who being questioned why hee made not new Chancell rails for the Communion-Table, he replied, that those Rails were made of old Church wood, and Seats, which was *consecrated stuffe*. This *Cathedrall Preacher*, in his *Visitation Sermon*, Preached on the three and twentyeth day of *April* 1639. Added to the Arch-bishops usuall titles, calling him *Our Good Lord, and Master*, as they of old said of the *Pope*, *Dominus Deus noster Papa*; hee then Preached in Folio *Diocesan-Bishops* to bee *jure divino*, affirming the Presbyterian government to be a *Gemmy*, *a toy*, *or Gu-gaw*; by *Gemmy* meaning the *Scots* (as was conceived) against whom he expressly inveyed, and (amongst the rest) said, *Regi inimica meo*, *gens inimica Deo*, *A Nation at enmity with my King*, *a Nation at enmity with my God*. The *Bustaking-Sermon* being ended, the Arch-deacon (being Prebend of that *Cathedrall*) made an Oration to the *Church-wardens*, and then I

Altar Rails made of Consecrated wood.

Bishops Visitations stuffe.

The *Scots* railed on at the Arch-bishops Visitation.

An Arch deacons Viſitation ſpeech, for Altars, as Gods ſeat at Church

heard him ſay, *Is your Communion Table ſet up to the Eaſt end of the Chancell, and rayled in? Let it beſet up in the higheſt place in the Church, its fit Almighty God ſhould have the higheſt room there; as if one invite a great man to his houſe, he will give him the chiefeſt room or ſeat.*

Cathedral curſing in the Kings preſence

One of thoſe *Cathedrall Doctors*, (Preaching there before the *Kings Majeſty*, when he went with the *Queen* to *Dover*) in his Sermon, curſed all thoſe that went about to take away the *Epiſcopall Government*, and to bring in the *Preshyterian*; he affirmed then the Epiſcopall Government to be from Heaven, as was that of old, by the *High Prieſts*, &c. but (ſaid he) *I know not from whence the Preshyterian is, unleſſe from Corah, Dathan, & Abiram.*

Cathedrall Incendiaries.

Another Cathedrall Doctor Preaching there, ſaid, *that there was now in this Land, a conſpiracy againſt the King, to take away his life*: and hee compared thoſe whom he called conſpirators to *Corah*, *Dathan*, and *Abiram*: affirming that thoſe that dyed at *Keinton Battle*, being of this Conſpiracy, were the *children of the Devill, and their blood was on their own heads*; and that he hoped the people of the Land (*though the* City *would not*) would riſe up and ſlay thoſe Conſpirators: But the People of the Land *preſently* roſe up (out of zeale to God, the King, Parliament, and Kingdome) againſt that Cathedrall Incendiary: And although the *Cathedrall-gates* were ſhut a day or two for his reſcue, and defence againſt the *Magiſtrate, and people*; yet forces ſo increaſed round about the *Cathedrall*, and did *Peake* and *watch* ſo cloſely; and the Poſterne Bridge between the *Cathedrall*, and the Abbey of *Auſtin* the *Monke*, being broken downe; the *Cathedraliſts* themſelves, (for feare of their own ruine) did in the night by Torch-light, deliver up their moſt Malignant Cathedrall Brother, into the hands of Juſtice, where hee yet remaines.

Prelates plead for Tyranny, and blind obedience.

This Prelate before that time Preach't there, a whole *Cathedrall Sermon, for abſolute and blind Obedience*; which Sermon began with *Odi profanum Vulgus*, that is, *I hate the prophane common People*: He then publiſhed, that if the *King command* it, wee muſt put to Sea in a *Tempeſt*, in a *rotten Ship*, without *Maſts*, *Sailes*, or *Anchors*: this was Preacht at the *Arch-biſhops of Canterburies firſt Metropoliticall Viſitation*. If that, and all other Prelaticall and Cathedrall *Sermons* were extant, all *England* would ſee (though now we ſee enough) how little our *Laws and Liberties* are beholding to Tyrannous *Prelacy, and Cathedralls*; which may be ſeene alſo in a Printed *Prelaticall Sermon*, Preacht by a *Grandee* of that Cathedrall at *Weſtminſter*, not long before the long ſad Eclipſe of Parliaments, Laws, and Liberties in *England*.

On *Aſcenſion Thurſday* (as they call it) 1642. Another *Cathedrall Doctor* Preacht there, that it was a *duty of the Text, that all that have Knees ſhould bow them at the Name of Jeſus*. This Prelate that pleaded ſo for bowing, (hearing that ſome of the Pariſhioners of *Andrews* in *Canterbury* did not kneele at the *Communion*) came and adminiſtred it there himſelfe, and

was

was so punctuall for their Kneeling, that hee lookt very low, to see if the Females kneeled. That *Learned, Religious, Good Society* (as they stile their *Cathedrall* in their *Prelaticall Prayer*) had a Sermon Preached on *Trinity Sunday* (as they call it) 1642. The Text was, *and the Seraphims cryed one to another, Holy*, &c. Upon which the *Grandee, or Prior* of that *Cathedrall Covent* Preached, saying, *hence is justified our Cathedrall* singing of Psalmes from one side of the Quire to the other: And then hee proceeded, upon that occasion, to a large Discourse in the behalfe of *Church Musicke and Organs*: I never heard more pleading for *Cathedrall Piping*; he was so vehement in his Discourse for Organes, that he was almost out of breath: It seemes he feared the fall of Cathedrall Quire-Service, and Organs, he was so earnest to uphold them, but in vaine, as the event proves.

Prelaticall pleading for Cathedrall piping and Quire-tossed Service.

And this puts me in minde of a very little witty Girle in that Cathedrall: who being with her mother lately, where a sicke man lay groaning very loud: *Mother*, said she, *why groanes this man so?* It was answered, *It is because he hath a paine in his belly*: This Girle being a little after with her mother, at their *Cathedrall-Quire-Service*: and hearing the Deane *roaring out* the Base, in the *Quire-Consort*: *Mother* (said shee) *Hath* Mr. *Deane a paine in his belly he roares so?* It was a few moneths since preached in that Cathedrall, *That all were revolted from the King, and must come, as* Benhadads *servants did, with ropes about their neckes*. A volume would not containe the *Malignant passages* preached in that *Cathedrall*, since the *Parliament* began. These following passages have beene vented there after last *Michael-tide* 1643. *O Lord give the King more hands to fight for him*, Uriah *was a generous Cavalier*: Another preached there since; *Men will excuse their sinnes; so pride is called handsomnesse; so an impious and rash vow, is called a holy Covenant; dethroning of Majesty, is called setting up Christ in his Throne; Fomenting of an unnaturall civill Warre, is called advancing of the true Religion.* Another since that, *Bad zeale is a worke of the flesh; such zeale have they who would pull downe Bishops, Because (like the Hereticke of old) they cannot attaine to that place themselves: Like that of the Anabaptisticall Reformers in* Germany, *who under pretence of Reformation, robbed and plundered. This* (said he) *is but a Jesuiticall tricke of those, who pretend to be most contrary to Jesuites.* Another since that, preached there: saying, *Priests are lights: If the Candle burne dimme, men use to snuffe it, not to put it out; those that are intoxicated, use to put out the Candle while they go about to snuffe it: and the snuffs were consecrated too. And since that, a Cathedrall Doctor preached there, of counterfeiting the Kings Great Seale*, when the *New great Seale legally* came forth *by authority of the Parliament*, for the good of the *Kingdome*. And when some notorious *Malignants* and *Incendiaries*, both Priests and others, were secured in *Canterbury*. the same *Cathedrall Prelate* preached at that time of some that were great Professors of Religion, yet were most forward to persecute their Brethren,

The Cathedrall Collicke, or belliach.

More strange Malignant Cathedrall preaching.

Prelates allow consecrated Snuffers, but no Extinguishers, for bad Church Lights.

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thren, and hale them to prison. And since that, when the *Images* in that *Cathedrall* began to be *demolished*, the same *Cathedralist* preached the next Sabbath of Rifling, and Pillaging Churches, telling the people that such were worse then *Jewes* and *Turkes*, or *Infidels*, which (as is conceived) was a cause of the mutiny in *Canterbury* the next day. This man preached to his Parishioners after the Communion, saying, Those that came up to the Railes, should meet Christ in the Clouds; but those that came not up, Christ would say to them, *Depart from me ye cursed* &c.

More Incendiary Cathedral preaching, and malignant stuffe.

And another passage of a Cathedrall Sermon there, was this: There is a people come on shore, which thinke their owne fancies to be the holy Spirit, and doubtlesse they will plead at the last day, We have defaced Churches and Chappels, O God, in thy name, we have robbed, and plundered in thy name, we have kept Conventicles in thy name, wee have undervalued Superiorities and dignities in thy name.

A Cathedrall Cooler.

The last *vapour* vented in that *Cathedrall*, was, that it is *Intemperate zeale, and fiery fury to reforme before the enemy be subdued*: The Prayer was, *that God would make us sober Protestants*. It seemes the view of the Reformed Idolatrous Windowes of the Sermon-house did offend, or *strange-cooling* came in by the breaches in them. But it's hoped the burning of that rich Altar-*Glory*, will produce a result, that will begin the reparations there, to keepe out such *chilling vapours*. To which may be added the (now discovered) rich silver Basin and Ewer, and other sumptuous common Plate of that *Cathedrall Corporation*, used at *Cathedrall Feasts*: and the Altar-Basin, and Candlesticks (if they be not conveyed to *Oxford*) will helpe that worke. And as the *Cathedrall Sermons* were none of the best, so those Cathedrall Prelates kept godly Preachers farre from them, by combined caution. The famous *Rogers* of *Essex* was wont to say; *You talke of miracles: Is it not a miracle that Master* Thomas Wilson *of* Canterbury *should continue preaching so neere the Throne of the Beast there*? but all know they persecuted him, and railed on him, and accused him, but God found great meanes for his support in the Lions denne.

A good preacher neere a Cathedrall, a Miracle.

But this is no *Cathedrall newes*; and if they be such now, being under a cloud, what were they in their *High Cathedrall splendor*, when they swayed all by their *PRELATICALL WILL*? And if they be so *malignant* in publique against the *King* and *Parliament*, and *Kingdom*, joyning with *Papists*, *bloody Irish Rebels*, *Damnee Ruffians*, *and plundering Cavaliers*, and other common enemies of our Religion, Laws, and Liberties, what have beene the private *Counsels*, and *Actions* of those *Cathedrall Prelates*, to support *Popery*, *Prelacy*, and *Tyranny*?

After the Cathedrall *Babel's* sins, follow her plagues.

Why then should any stomack the fall of *Prelacy* and *Cathedrals*? especially of the *Canterburian Cathedrall Babell*? of whose sinnes you have heard a little, (and may see ten times more upon Record in this present Parliament) you shall now heare the *Beginning of her plagues*.

And

And here I shall begin with *strange Cathedrall newes*: yet such as is most true, and *well known* to all that live in, or neer Canterburie: And, wch the Cathedrallists themselves cannot deny: though living, like boares in a paddock, or sties, they may grunt at the noyse of it.

Cathedrall joy at false newes for Prelacy.

The *Cathedrall Prelats at Canterbury*, hearing a rumour, (though false) that the *Scots* had yielded to entertaine *Bishops*, at the Pacification in the North, in the yeare 1639. they were overjoyed at that newes, being before in a quaking feare, that having on *each shoulder a steeple or two*, and a Cathedrall on their head, they should be eased of their beloved burden, by a *Reformation*, which they feared might reach from *Edenburrough* in *Scotland*, to *Canterburie* in *England*: well knowing, that *Prelacy* and *Cathedralls* were built upon the sandy foundation of *Ignorance*, *Superstition*, *Ambition*, and *Covetousnesse*, and had only custome, and humane power to uphold them.

Prelacy built on a sandy foundation.

Flags of tryumph on the Cathedrall steeple.

And to expresse their great *triumph*, at that newes, they did then, in the Summer time, in the *height* of their *Prelaticall glory*, set up, upon the foure Pinacles of their highest *Cathedrall steeple*, called *Bell-harry steeple*, 4 great iron fanes, or flags, on which the *Coate-Armes* of the *King*, *Prince*, *Church*, and *Archbishop* of *Canterburie* were severally guilded, and painted: But in the end of December following, in the midst of their Cathedral *Ioviali-ties*, and *Christmas Gamballs*, there was a Gamball playd by the flag which had the *Archbishops armes on it*, which had a tumbling cast from the top of the steeple, being strucken downe by a *stroake from heaven*, in a fearefull tempest, on *Innocents* day early in the morning: And the Archbishops arms *pulld down* the top of the pinacle, which upheld them, and were carryed (partly against the wind) a good distance from the steeple, on which they stood, and fell upon the roofe of the Cloyster, in which Cloyster, the Armes of the Arch-Bishoprick of Cant. were carved, & painted on the lower side, or concave of the Arch, or seeling of the Cloyster; which Armes in the Cloyster, were dashed in peices by the Armes which fell from the pinacle of the steeple; *The Armes of the present Arch-Bishop of Canterburie, brake downe the Armes of the Arch-Bishoprick, or See of Canterburie*: The fall was so violent, that it brake through the leads, plancks, timbers, and stone-Arch of the Cloyster, and made an impression in the pavement of the Cloyster, as if it had been done with Canon shot, which impression is partly to be seene at this day, though repayred. And this prodigious fall of the Arch-Bishops Armes, was very neer the place, where that proud *Prelate*, *Thomas Becket*, Arch-Bishop of *Canterburie*, and *Arch Traytor*, was cast down headlong in that Cathedrall, for his *Treason* and *Rebellion*; And very neere the unparalleld

A Prelaticall fall at Canterburie.

Heaven points at Innocents, at the blood of Innocents, when it strikes at Bishops and Cathedralls.

Prelates pull down their upholders.

The Arch Bishop ruins his Arch-Bishoprick.

The Bish. new canons shot against heaven, the bullet falls back on his own head.

unparallel'd *Idolatrous window* in that *Cathedrall*. But the Prelats bestir'd themselves in the morning, and tooke away, in all *smoaking* haste, the broken Armes, and rubbish, and swept all cleane, that lesse notice might be taken of that *lamentable ruine*; And to hide the deformity of the crop-ear'd steeple, and to take away the obsetvation, and remembrance of that *downfall*, which concerned their *gracious Diocesan*, and *great Cathedrall* so much; they would not suffer the Armes of the King, Prince, and Church to stand any longer, on the other three pinacles, but tooke them all three downe instantly: Those Armes of *King*, *Prince*, and *Church*, being untouched with the tempest, and standing all three firme, and glorious, on the other pinacles of the steeple, without the help, or company of that *tottering Prelate*, who had left them at a *pinch of need*.

Prelates pull downe King, Prince, and Church.

The King and Church can stand without a Bishop.

And the Cathedrall men repaired the broken Cloyster, gilding, & painting the Arch over head, as it was before: but they have made other Coate-Armes in the roome of the Armes of the Arch-Bishoprick, because they would conceale that strange ruine of those Armes.

Cathedrall Quire rent and broken at a Consecration

And they have repaired the roofe of their *Idolatrous Quire*, which, a little before the Arch-Bishops Armes fell downe, was terribly rent, and broken also, in a *wondrous tempest*: That very night the Bishop of Oxford came to that Cathedrall, to consecrate their *new, brave, Cathedrall Font*: And they mended the top of the broken pinacle, but never hunge out their flaggs any more since. *Alas poore Cathedrall!*

The Prelates hang out no more flags.

And because the new repaired pinacle was white, differing in colour from the other three, they were at great cost to raise a huge Scaffold, only to white over the top of one other pinacle: that their Arch-Prelate might not be pointed at, as *singular*: but they were deceived: for the two new whited Pinacles were seene, and pointed at a far off, and were said to have a *paire of white lawne sleeves* drawne over them, as a perpetuall monument of their Arch-Prelates *two broken Armes, and downfall*. And it was then observed, as wonderfully ominous, foreshewing the utter downfal and ruine of Prelacie, as these verses, then made thereupon, declare;

Prelates abhor singularity.

Lawn sleeves.

The Arch Bishops ominous fall noted.

Cathedrall Church at Canterbury,
Hath taken mortall harmes:
The Quire and Cloyster do want a plaister,
And so doe the Arch-Bishops Armes.
The heavens just stroake, the Prelates Armes broke
And did Cathedrall maule;
1. 6. 3. 9. *Brought forth this signe,*
Heaven foretells Prelates fall.

I have

I have lately seene the Arch Bishop of Canterburies diary written with his own hand, as he, and his Secretary have confest in the Lords house in Parliament, which booke Mr. *Prynne* found in his pocket in the Tower of London, some moneths since, and hath been often read in that House, since the Bishops tryall, in which booke the Arch-Bishop writes *verbatim* thus; *More falls neer the Arch-Bishop in that item, est He notes them in his Diary.*

1639. *Decemb.* 27. *Friday, being St.* Johns *day at night, between* 12. *and* 2. *of the clock the next morning, the greatest winde that ever I heard blow: many of the watermen at Lambeth had their boates tumbled up and* Lambeth fall. *downe, and broken to pieces as they lay on the land: one of my servants went to London, and durst not come home that evening the weather was so foule: that night the shafts of two chimneyes at Lambeth were beat down upon the roofe of his chamber, and beat downe both the lead and the rafters upon his bed, where had he been that night, he must have perished.*

At Croydon one of the pinacles fell from the Steeple, and burst downe the Croydon fall. *lead, and roofe of the Church, over* 20. *foote square.*

1633. *Septemb.* 19. *Thursday, I was translated to the Arch-Bishopprick of Canterburie.* 18. *The day before, when I went to Lambeth, my Coach-horses and men sunck to the bottome of the Thames in the Ferry-boat, which was overladen.*

1639. *Tuesday* Simon *and* Judes *Eve, I went into my upper Study to see some Manuscripts, which I was sending to* Oxford: *in that Study hung my picture, taken by the life, and comming in, I found it fallen downe upon the face,* *The Arch-Bishops hanged picture falls.* *and lying on the floore, the string being broken by which it was hanged against the wall: I am almost every day threatned with my ruine, in Parliament, God grant this be no Omen.* This the Archbishop hath written, and if any doubt of it, he may see the Book, which is now in Mr. *Prin's* custody. I read *He feares his owne ruine.* in *Duplessis Mistery of iniquity*, that when the Prelacie of *Rome* began to be shaken, by *Luther's thundring*, and some Princes joyning with him against the *Pope*, the Image of St. *Peter* (whose Successor the Pope falsly pretends to be) standing aloft with keyes in his hand, the keyes were *struck out of the Images hand* in a Tempest. And Sir *Francis Bacon* in his History of *Henry* the 7th, tels us, that *Philip* the young King of *Spaine*, who bare the Spread-Eagle in his Armes, being in *London*, the *Gilded Eagle* (a Vane in forme of an Eagle, standing on the (then) Spired Steeple of the Cathedrall, called *Pauls* in *London*) fell downe in a Tempest, and in the fall *brake downe the signe of the Eagle, hanging at a doore* in Pauls Church-yard, which was then much noted, as *Ominous* to that Prince, who not many dayes after fell from his Life and Kingdome: And not long after this Parallell *fall of the Arch-Bishops Armes*, the Arch-Bishop himselfe fell from as high as Lambeth, nay *The Arch-Bishop falls as low as the Tower of London.* from the *Lords House in Parliament*, as low as the *Tower of London*, for no lesse crime, then *High Treason*. And twelve other Bishops being *high flowne*, above the high *Court of Parliament*, in their proud Protestation, did *12. Bishops fall after him.* fall

fall as low as that Tower also for their *just deserts*. And a litle after that, *Episcopacie it selfe* begat to fall, by that noble Act of Parliament against the *High Commission Court*, by which Act the *iron teeth of the Beast* were knockt out, and the *Sting of abused Excommunication* was pluckt out of his Tayle. And since that (which makes the fore-recited fall at Canterbury more observable, as *prodigious*, and betokening the *ruine of Prelacie*, as proud *Wolsey, Cardinall, and Arch-Bishop* said of the *fall* of his *Crosier staffe* at Yorke, a litle before his *owne* fall, and deserved death, *malum omen*, that is, an ill token.) The Kings Majesty casually passing through *Canterbury*, in his Journey with the Queene to Dover, staying *a litle* at *Canterbury*, did *at Canterbury, and no where else in all England, signe the Bill against the Votes of Bishops in Parliament*; which Act threw downe our Lofty Lordly Prelates from the *Pinacle of their ambition*.

The high Commission Court falls.

Prelaticall excommunication falls.

The first fall of Episcopacy was at Canterburie, there the Bill against the votes of Bishops in Parliament was signed.

And this Bill was not onely signed at *Canterbury*, where the Armes of the *Primat, or prime Prelat of al England* were so demolished, in the *Metropolitan Cathredral*, or prime Seat, or Throne of the Beast, called a Cathedrall: but (which is most observable) it was *signed at a ruined Abbey* adjoyning to that Cathredrall. And that Abbey, in which the very first Bill, and Act of Parliament against Bishops was signed by his Majesty, was the *Abbey of Austin the Monke*, who was the very *first Arch-Bishop of Canterbury* that ever was, and a most superstitious persecutor, and bloudy Incendiary of Church, and State; which is Recorded to his Litle LAUD; and was buried at Canterbury, in that *Abbey*, where Episcopacy it self hath now received a deadly wound, by the Royall assent to that Bill. And since that Bill was signed, another Bill hath passed *Both Houses of Parliament*, whereby all that *cursed prelaticall Hierarchy* of Arch-Bishops, Bishops, Deanes, Arch-Deacons &c. is cut downe *root and branch*, and hath its finall *Downe* and *Down-fall: Prelats remember the Pinnale*. And as for the *Canterburian Arch-Prelate*, whose Coate-Armes, (Badges of Honour) were so cast downe, his charge & *Impeachment of high Treason* now brings him to a dishonourable low posture, at the Bar of the highest Court of Justice, where it will shortly appeare what these *prodigious falls* portended: a sparrow not falling to the ground without the *divine providence*.

And signed at a ruined Abby, signed at the house of the first Arch-Bishop of Canterburie that ever was, and where hee was buried.

The finall fall, and ruine of Prelacie.

I find in the recited Diary, or day-booke written with the Arch-Bishops own hand, word for word, thus.

The Arch-Bishops ominous dreames.

1628. *Jan.* 31. *Saturday night, I lay in Court, I dreamed that I put off my Rochet all save one sleeve, and when I would have put it on againe I could not find it.*

The Bishops Rochet is lost.

1638. *Feb.* 12. *Tuesday night, I dreamed that* K. C. *was to be married to a Ministers Widow, and that I was called up to doe it: no Service-booke could be found, and in mine owne booke, which I had, I could not find the order for Marriage.*

The Service-booke is lost.

1639.

1639. *Ianu:* 24. Friday *at night, I dreamed that my father, (who dyed 46. years since) came to me, and to my thinking he was as wel, as ever I saw him: he asked me what I did here, and after some speech, I asked him how long he would stay with me, hee answered, he would stay till he had me away with him: I am not moved with dreames, yet I thought fit to remember this.* *The Arch-Bishops dead Father comes for him.*

All this may now be seene *written with the Arch-Bishops owne hand*, in that book of his, now in Mr. *Prinns* custodie. And the *Arch-Bishop himselfe* being at *White-Hall* in his *jollity*, and *Ruffe*, about 5. years since, told the *Right Honourable* the Earl of *Pembrocke*, and Earle of *Monmouth*, that when he was in *Oxford*, he dreamed that he should come to the highest, and greatest preferment in *Church* and *State*, that ever any Clergy man did, & that he should be in *great favour*, power, and authority, and make great changes and alterations in the Church, for sundry years, but yet, after al this, he should be hang'd at last. At which the said Lords falling into a great laughter: His Majesty that now is, hearing it, came into the room & demanded of them the cause of their mirth, that he might have a *share* of it: whereunto the truly noble Earle of *Pembrooke* answered, that the reason of their laughter was, at a dream w.ch the *Arch-Bishop* of *Canterburie* had newly told them; Whereupon the *King* demanded what the dream was, to which the Earle replyed, that it was the *Arch-Bishops* own *dream*, & he was best able to relate it to his Majesty; upon which, the King (calling the *Arch-Bishop* to him) caused him *in their presence*, to tel the *dream* over again to the *King* himselfe. *The Arch Bishop dreames how hee should live, & what death he should dye.*

But to returne to my Cathedrall newes, to tell you what hath followed those observable alarums in that Cathedrall. On their *Candlemas* day at night, 1641. Those Consecrated *Images* about their new Cathedral Font were all demolished, & taken away, they knew not how, nor by whom that purification was observed, without Candles: But a few days after, some of those Idols were found in that *Cathedral*, in a *Pulpit, where a Sermon had not bin preached neer 20. years before:* But were not those *Images* put into that Pulpit, to preach in that Cathedral, touching wooden *Priests, and Idol-Shepheards*? but of that busines, the Prelats made no *dumb complaint* to the *King himselfe*, when he was last there, in his Journey with the Qu: to *Dover*: they carryed him to the Font, and shewed him the *lamentable condition*, and ruine of their *new consecrated Font*, and where those Images had stood about it. And indeed they could better endure *the late felling of about* 300. *Episcopall and Cathedrall Oakes* in one yeare, for their owne gaine: then they could endure the pulling down of those 18. *Idols of wood & stone*: But the truth is, the Citizens of Canterburie had first complained of them in the rehearsed Petition, which lyes heavier on their stomacks, then 3. *Parish Churches, and a Cathedrall.* And besides that Petition, and pulling downe their puppets: those Cathedrallists have been much crossed in their *Popish,* *Cathedrall Images fall.* *Images put into a cathedrall Pulpit, and why.* *The Prelates complaint to the King for their Idols.*

The godly crosse the Prelats of Canterburie in their popish designes.

and idolatrous designes, (*the Prelats pious worke in hand*) when some well affected Citizens of Canterburie beheld, how those *Cathedrall Priests* bowed, and crowched towards their Altar, although they did not serve the Priest, as he deserved, as the *Arch Prelate* of St. *Andrews* in *Scotland* was served, when they hurled *crockets, and stooles* and sticks at him, when he first read the new *Scots Service-booke* in his *Pontificabilus*; But they cryed out aloud in the time of the *Cathedrall Service*, many Sabbath dayes; *Leave your idolatry, leave your idolatry there.* And one *Sabbath* day, when after the Sermon was ended in that *Cathedrall Quire*, and the Psalme after Sermon was begun: the *High Priest* or *Canon* went before, and the *low Priest*, or *Petti-canon* behind him, & the Vergerer, or *Vsher* before both: all three ducking, ducking, ducking, like wilde-geese, head to taile, as they went from their seates in the Quire, up to the *High Altar*, where the Priests stood untill the *Organs*, and Quire had ceased: and then the *Altar-Priest* began to reade out of the *Service-booke*, the *Cathedrall* third Service, or *Alter-Sermon-service*: But the people sung on still, (the Organist having casually called the first part of the 119. Psalm:) Whereupon the *Altar-Priest* called the *Petti-canon*, a *Priested Weaver* that waited on him at the Altar, him the grand Priest sent downe from the *Altar* to bid the people leave singing. The *Petti-canon* called out aloud, *leave your singing, leave your singing*: but they sung on: then the *Petti-canon* called out to the *Priest* at the *Altar*, Sir they do't for the nonce, they do't for the nonce; then one pull'd the *Petti-canon* by the *Surplice* behinde, and cryed out, *you are a Weaver*; another cryed out, *leave your Idolatry*: but still the people sung on: All this time the *Priest* stood dumb at the *Altar*, with his Service-booke, in his Surplice, Hood, and Tippet, and had lost his dinner, if he had not come down from the Altar, and gone home without reading any more *Altar Service* at that time, and left the people singing, who when the *Priest* was gone from the *Altar*, and the *Quire* risen, did all depart home quietly: and after that time the *Cathedrallists* would preach no more in the *Quire*, but in the *Sermon-house*, as before.

The Cathedrall popish progres to the Altar in Service-time.

A heavy sir a-bout Altar service.

The Altar-priest like to lose his dinner.

A huge Mastif resalutes a congying Altar Priest before the Altar.

One of the *great Canons*, or *Prebends*, in the very act of his low congying towards the Altar, as he went up to it, in Prayer time, was (not long since) resaluted by a huge mastiffe dog, which leapt upright on him, once & againe, & pawed him, in his ducking saluting progresse, & posture to the Altar, so that he was fain to call out aloud, *take away the dog, take away the dog.*

At the election of *Burgesses* for *Canterburie*, upon the summons of the Parliament, in the yeare 1639. The *Proctors, Fidlers, Tapsters*, and other friends of the *Cathedrall*, and *Prelaticall* party, at *Canterburie*, were for the *Arch-Bishops Secretary* to be *Burgesse* there, who came downe before the day of election for that purpose, and prepared his foresaid friends to vote for him: and at the day of election, he came into the *Guild-Hall* of *Canterburie*

rie, and there produced to the Citizens, letters written to them in his behalf, from his Lord and Master the *Arch Bishop*, and from the then *Lord Keeper*: and then the Secretary made a Speech to the Citizens to chuse him Burgesse; in which *Oration* he said, *there is a picture hanging before you, of a great Benefactor to this Citie, the same man was the founder of the Colledg in* Oxford *where I lived.* The Citizens (hearing this) cryed out aloud: *no pictures, no Images, no Papists, no Arch-bishops Secretary, we have too many Images and pictures in the Cathedrall already*: and after that they would not heare him speake a word more, but hist him downe: and presently cryed up others, whom they then chose Burgesses for that Citie. And a *Petit canon* of that Cathedrall, being voting there, for the *Arch-Bishops Secretarie*, one told him he was no Free man, and therefore could have no Vote there: He replyed, *I am a Free-man, I have my coppie in my pocket*; then one said, *'tis true indeed, he is a Weaver, he is free of that trade*: Then there arose a loud cry amongst them, *a Weaver, a Weaver, a Weaver, a Priested Weaver, in a Canonicall coate.*

The Prelates fickle for Burgesses *in Parliament of their own chusing.*

The Arch Bishops Secretary no Burgesse.

A Priested Cathedral Weaver voting with Proctors, *and* Fidlers, *&c. for the Arch-Bishops Secretary to be Burges in* Parliament.

The *Grandee of that Cathedrall*, about two yeares since, having feasted some Malignants that came from the *Downes*, at *Deale*, where they would have seazed on the Parliaments ships: after dinner, he, having accompanied them out of Towne, in his Coach: at his returne, his Coach overthrew into the *Cõmon sewer*, or broad stinking ditch, between the three *Kings Tavern, and Kings bridge, in Canterburie*: the great Cathedralliſt crying out, *helpe me, helpe me*; The people laughing at their Land Shipwrack, and filthy pickle, and bedaub'd white Satin gowne of the Famale Cathedralliſt: The people said also, that the Prelates would have a greater fall, they hoped.

A foule Prelaticall fall, though Kings be neere.

And since that, there was *Cathedrall newes from* Canterburie *in print*, in a letter, written by a *Master of a* Colledge, an *Arch-Deacon*, two *Prebends*, & three *Parsons*, and yet but one man, a *Canterburian Cathedralliſt*: which printed newes some called *the Cathedrall lamentation for* Dagon's *downfall.* The newes was, that the Troopers fought with God himselfe in the Cathedrall Quire at *Canterburie.* But the trueth is, that on the 26. of *August*, 1642. Some zealous Troopers, after they had (by command) taken the powder and ammunition out of that Malignant Cathedrall, they fought (it seemes) with the Cathedrall Gods, named in that printed letter: namely *Altars, Images, Service-booke, Prickesong-booke, Surpliſſe, and Organs*; for they hewed the *Altar-railes* all to pieces, and threw their Altar *over, and over, and over*, downe the three Altar-steps, and left it lying with the heeles upward: they slasht some *Images, Crucifixes*, and *Prickesong bookes*, and one greasie Service-book, and a ragged smock of the whore of *Rome*, called a *Surpliſſe*, and began to play the tune of the *scalen souldier*, on the *Organs*, or *case of whistles*, which never were in tune since: But the *Cathedralliſts* cryed out for their great *Diana*, & ran to the Commander

Cathedrall Gods, Altars, Images, Service-bookes, Prick-song-bookes, Surplices.

Pipes and Cathedrall prick-ſong keep conſort.

der in chiefe with all ſpeed, who preſently cal'd off the Souldiers, who afterwards ſung *Cathedrall Prick-ſong*, as they rode over *Barham*-downe towards *Dover*, with *Prick-ſong leaves* in their hands, and lighted their tobacco-pipes with them: ſuch pipes, and *Cathedrall Prick-ſong* did conſort well together. But after this *Cathedrall Camiſado*, their Quire, which before had all the Pipes, both *Service* and *Sermon*, hath never ſince that time had once Service, or Sermon in it to this day. There are no Cathedrall Seraphims heard toſſing their *Quire Service* from one ſide of the Quire to the other, onely plaine Service-booke *Service* is read in the *Sermon-Houſe*. And they have never ſet up their Altar any more ſince that diſmall overthrow. They had removed it *of themſelves*, not long after the Parliament began, according to the pious Order of Parliament; but they ſet it up againe Altar-wiſe, that day the Sermon was preach't there, before the *King*, when hee ſtaid at *Canterbury* in his late journey with the *Queen* to *Dover*: and ſo their Altar ſtood untill thoſe *Reforming Troopers* removed it *with a vengeance*. And as for their Altar-trinkets, their ſilver Baſin and Candleſticks, the Prelates had hid them from the Troopers, but afterwards ſold them to a Merchant in Canterbury, for feare they ſhould be ſeized on for the publique defence of the Kingdome. But when they heard that a ſack poſſet was eaten out of their Cathedrall Altar-Baſin, they were much offended, that a conſecrated Baſin ſhould be ſo prophaned, and thereupon bought againe their Baſin and Candleſticks, which ſome affirme, had tallow-candles in them while the ſack-poſſet was in eating. But this was but a *forerunner* of a more *orderly and through Reformation* in that *Cathedral*, which (according to another pious Ordinance of Parliament for demoliſhing of Monuments of Idolatry) began upon the *thirteenth day of December laſt*, that *very day* in which the neck of the *Hoptonians advance* into *Kent* was broken, by that utter defeat given the *Lord Crafords whole Regiment*, at *Alton*, by *the Religious and Valiant Sir William Waller*, which defeat given on that day, made way for his taking of *Arundel Caſtle*, & for the abſolute repulſe of the enemy. Gods providence fitted that day to begin that *Deliverance*, when that *moſt idolatrous Cathedrall firſt began* to be *purged* of thoſe *abhominable Images of jealouſie*. The Cathedrall men would not execute that Ordinance themſelves, they loved their *Cathedrall Jezabel*, the better becauſe ſhe was painted, which painted Cathedrall Jezabel the recited Proctours Booke calls *Mother Church*. But the worthy Major, and Recorder of *Canterburie* put on that bleſſed worke of Reformation with their ſpeedy warrant, according to that ORDINANCE. When the Commiſſioners entred upon the execution of that Ordinance, in that Cathedrall, they knew not where to begin, the *Images and Pictures* were ſo *numerous*, as if that Superſtitious Cathedrall had beene built for no other end, but to be a ſtable

The Cathedrall high Altar removed with a vengeance &c.

A ſacke poſſet in a conſecrated Cathedrall Baſin.

An orderly Reformation begun in the Cathedral of Canterburie.

Idolls pulled downe & enemies vanquiſhed the ſame day.

Cathedrall painted Jezabell Mother of Harlots.

ſtable for Idolls, At laſt they reſolved to begin with the window on the Eaſt, of the high Altar, beyond that Sainted-Traytor, Arch-Biſhop *Beckets* ſhrine, at which ſhrine to this day may be ſeen, how the ſtones of the pavement on the ſides, and ends of that ſhrine, were worn with the kneeling of the Idolatrous people, which came on *Pilgrimage*, to offer there, to that Pope-holy Saint. But the Commiſſioners knew not what pictures were in that Eaſtmoſt window of that Cathedrall, and comming to it, *the firſt picture they found there, was of* Auſtin *the Monke*, who (as is ſaid before) was *the firſt Arch-Biſhop of Canterburie* that ever was, & ſo it casually fell out, that the Image of this Arch-Prelate of *Canterburie* was the firſt that was demoliſhed in that Cathedral; many *window-Images* or pictures in glaſſe were demoliſhed that day, and many Idolls of ſtone, *thirteen* repreſenting *Chriſt*, and *his twelve Apoſtles*, ſtanding over the Weſt doore of the *Quire*, were all hewed down, and 12. more at the North doore of the *Quire*, and 12. Mytred-Saints ſate aloft over the Weſt doore of the *Quire*, which were all caſt downe headlong, and ſome *fell on their heads*, and their *Myters brake their necks*: While this worke was in hand, in comes a *Prebends* wife, and pleaded for the Images there, and jeered the Commiſſioners *viraginously*: but when ſhee ſaw a picture of Chriſt demoliſhed, ſhe *ſkreekt out*, and ran to her husband, who (after ſhee was gone) came in, and asked for their *Authoritie* to doe thoſe things: and being anſwered that there was the *Ordinance of the KING* and *PARLIAMENT*, he replyed, *not of the King, but of the Parliament if you wil*, he alſo pleaded for the *Images* there, and ſpake in juſtification of his *bowing* towards the Altar, yea he would maintain his *bowing three times* that way, becauſe there were three Perſons in the Trinity; a poor argument for a Cathedrall Doctor, he might as wel have argued, becauſe he did give thanks for the three pariſhes or ſteeples he enjoyed. But after he had diſputed a while with the *Miniſters*, that aſſiſted the Commiſſioners in that worke: the grand Prieſt complained for want of breath, ſaying *he was ready to faint, and deſired to be let out*: And indeed he *looked very ill*; 'tis true, he ſtood very neere the place where *Arch-Biſhop Becket* was caſt over headlong; but this man had no cauſe of fear, not a diſtaſtfull, or diſrepective word: and was quietly let out, as he deſired. And then that work of Reformation went on; the Commiſſioners fell preſently to work on the *great Idolatrous window*, ſtanding on the left hand, as you goe up into the Quire: for which window (ſome affirm) *many thouſand pounds* have been offered by Out-landiſh Papiſts. In that window was now the *picture of God the Father*, and of *Chriſt*, beſides a large *Crucifixe*, and the picture of the *Holy Ghoſt*, in the form of a *Dove*, and of the 12. *Apoſtles*; and in that window were ſeven large pictures of the *Virgin Marie*, in ſeven ſeverall glo-

The firſt Arch-Biſhop of Canterburie his Image firſt caſually demoliſhed.

The Biſhops Myter breakes his neck.

A virginous Sheet Cathedrallist.

Prelates plead for Baal.

A Cathedrall qualme.

The grand Idolatrous Cathedrall window defaced.

rious appearances, as of the *Angells* lifting her into heaven, and the *Sun*, *Moon*, and *Stars* under her feet, and every *picture* had an inſcription under it, beginning with *gaude Maria*: as, *gaude Maria ſponſa dei*, that is, Rejoyce *Mary* thou Spouſe of God. There were in this window, many other pictures of *Popiſh Saints*, as of St. *George*, *&c.* But their prime *Cathedrall Saint*, Arch-Biſhop *Thomas Becket*, was moſt rarely pictured in that window, in full *proportion*, with *Cope*, *Rochet*, *Miter*, *Croſier*, and all his *Pontificalibus*. And in the foot of that huge window, was a title, intimating that window to be dedicated to the Virgin *Mary*. *In laudem & honorem beatiſſimæ Virginis Mariæ matris dei, &c.* But you have a *regiſter* of the *Cathedrall Idolls* in a late book mentioned in the recited *Canterburie Petition*: In that Prelaticall book, thanks are given to the *piety of theſe times*, that the *Altar* in that *Cathedrall* was ſo richly adorned, there is a project for a diſcovery to what *Saint* every pariſh Church is dedicated: that Church-*Ales*, & *wakes*, and pariſh-*feaſts* may be better kept: This book was a card and compaſſe to ſail by, in that *Cathedral Ocean of Images*: by it many a Popiſh picture was diſcovered and demoliſhed. It's ſure working by the booke: But here is the wonder, that this booke ſhould be a means to pull down Idols, which ſo much advanceth Idolatry. But as that window was the ſuperſtitious glory of that Cathedrall; as it was *wholy ſuperſtitious*, ſo now it is more defaced then any window in that *Cathedrall*. Whilſt judgment was executing on the *Idols* in that window: the *Cathedralliſts* cryed out againe for their great *Diana*, *hold your handss, holt, holt, heers Sir, &c.* A *Miniſter* being then on the top of the Citie ladder, neer 60. ſteps high, with a whole pike in his hand ratling down *proud Beckets glaſſy bones*, (others then preſent, would not adventer ſo high) to him it was ſaid, *'tis a ſhame for a Miniſter to be ſeene there*; the Miniſter replyed, *Sir, I count it no ſhame, but an honour, My Mr. whipt the living buyers & ſellers out of the Temple: theſe are dead Idolls, which defile the worſhip of God* here, being the fruits and occaſions of Idolatry: Some wiſht he might breake his neck, others ſaid it ſhould coſt blood. But he finiſhed the worke, and came downe well, and was in very good health when this was written. Many other *Images* were defaced in other windows there, ſeverall pictures of *God the Father*, of Crucifixes and men praying to Crucifixes, and to the Virgin *Marie*, and Images lay on the tombs, with eyes and hands lifted up, and right over them was pictured *God the Father*, imbracing a Crucifix, to which the Image ſeemed to pray. There was a *Cardinall's* hat as red as blood, painted in the higheſt window in that Cathedrall within Bell-Harry ſteeple, over the Quire doore, coveriug the Arch-Biſhops Armes, which Hat had not ſo much reſpect ſhewed it, as Cardinall *Wolſeys* hat had at Court, it was not bowed too, but ratled downe: There were alſo many huge

The Proctors book a helpe to diſcover deteſtiſht Images againſt this Wil.

The Cathedralliſts cry out for their great Diana.

More abhominable monuments of Idolatry.

A Cardinalls Hat.

Croſſes

Croſſes demoliſhed, which ſtood without the *Cathedrall*, four on *Bell-Arundell ſteeple*: and a great *Idoll* of ſtone, which ſtood on the top of the roofe of that Cathedrall, over the South dore, under Bell-Harry ſteeple, was pulled down by 100. men with a rope: in the fall it buried it ſelfe in the ground, it was ſo heavy, and fell ſo high. This Image held a great brazen Croſſe in his hand: it was the Satue of *Michael the Arch-Angel*, looking ſtraight to a lane right over againſt it, in *Canterbu-rie*, called Angell-lane. There was demoliſhed alſo, a very large ſtone Image of *Chriſt*, over which was the Image of the *holy Ghoſt*, in the forme of a *Dove*: this Idoll ſtood right over the great Cathedrall South-gate next the Bull ſtake: this Image was pull'd down with ropes: at firſt the head began to ſhake and nod to and fro, a good while: at laſt it fell off two houres before the body, which was rivetted to the wall with iron barres. The *Papiſts* report it was a *miracle*, that the Image nodded the head to reprove thoſe that pull'd it downe, one ſaid then, it was a ſhame they ſhould pull it downe in ſuch a baſe manner. This Image (amongſt the reſt) was the meanes of much Idolatry; men, now living, teſtifie, that they have ſeen travellers kneele to it in the ſtreet, as they entred the *Cathedrall*, which is continually viſited by *Outlandiſh Papiſts*, who daily commit Idolatry in that Cathedrall; And yet how many that profeſſe love to true Religion, and hatred of *Idolatry* are now zealous for theſe Images, which are *Monuments, and inſtruments*, and *occaſions* of *Idolatry*, the continuance whereof hath bin our *great ſin*, ſhame, and miſery.

Croſſes and Images, without the Cathedrall, demoliſhed.

A ſuppoſed miracle of an Image nodding at the demoliſhers.

Idolatry daily committed in that Cathedrall.

But (ſay ſome) the *Windows* and *Monuments* are precious: but we read, *Deut.* 13. 6. If any, (though never ſo neer or dear unto us) move us to *Idolatry*, we are commanded by *God* himſelfe, to *ſtone them to death*, our eye muſt not pity them: Muſt we not ſpare a living man, made little inferiour to the Angels, but muſt rend, and maul him with ſtones, and ſhall wee ſtomack the *battering* and *defacing* of *dead Images*, that are not only monuments of, but inticements to Idolatry? ſhall we glamour and clamour as they, that ſhall lament the finall fall of *Babilon*, Rev. 18. 16. *Alas, alas, that great Citie, that was cloathed in fine linnen, purple, & ſcarlet, & decked with gold & precious ſtones*, ſhal we ſay alas that *great Cathedrall*, oh the goodly *painted windowes*, oh the *golden Tabernacle work*, oh the *Glorious Glory cloth*, oh the *coſtly Copes, Baſins, and Candleſticks*, oh the *rich Hangings*, oh the *Arch-Eſhops conſecrated Chaire*; Such clamours were heard when the Abbyes were defaced: but wee read, *Acts* 19. 19. That they which beleeved, did quite aboliſh their ſuperſtitious devices, how curious and coſtly ſoever, though they were worth 50000. pieces of ſilver: let thoſe that cry out againſt this Reformation, read theſe (and the like) places of Scripture, *Exod.* 24. 24. *Num.* 33. 52. *Deut.* 7. 5. 1 *Kings* 15. 12. 2 *King.* 18. 4. *Iſa* 30. 22. 1 Joh. 5. 21. The laſt execution againſt the Idols in that Cathedral, was done in the Cloyſter, divers *Crucifixes* & Mytred

A caveat to thoſe ignorant and ſuperſtitious people that cry out againſt the defacing of monuments of Idolatry.

Saints were scattered in pieces there: St. *Dunstans Image* pulling the *Divel by the nose* with a pair of tongs, was pulled down, *Devill* and all. When the Cathedrall men heard that *Ordinance* of *Parliament*, against *Idolatrous Monuments*, was to be put in execution, they covered a compleat Crucifixe in the Sermon-house windows, with thin boords, and painted them, to preserve the Crucifix, but their jugling was found out, and the Crucifix demolisht. And as the *monuments* of *Idolatry* are in great part taken out of that *Romish Cathedrall*: So that *Cathedrall nest of Prelaticall Hornets*, is almost dispersed and gone; God hath scattered the proud. Their *old Deane* is dead above a year since, and their new *Dean* (chosen at *Oxford*) dyed at *Oxford*; And a young *Cathedrall* Doctor too, who first recanted here, & went to *Oxford*, and dyed lately there: and many other of those Prelats being Incendiaries, and Delinquents, are kept in safe custodie. Thus a viall is now powred out upon this *Cathedra*, or seate, or Throne of the Beast, and though they gnaw their tongues for paine, yet I do not heare that they repent them of their Prelaticall and Malignant wayes, to give God the glory, *Revel.* 16.10.

The Divell & St. Dunstan demolished.

Cathedrall covent dispersed

Cathedra *signifies a seate or chaire: a Cathedrall Church its seat-Church or a chaine-Church: it being a seate, or throne of a Romish-Beast: called a* Diocesan *Bishop, with his Prelaticall crew.*

And now to end (with very good Cathedrall news from *Canterburie*) the Honourable House of *Commons* hath begun to settle an able & Orthodox Ministry in that Cathedral, where 2 Sermons are now preached every Lords day, besides the week dayes preaching there: light comes in there through the windows, where the painted Images stood, and kept it out: now there is no such *heterodox, and Malignant Cathedral stuff* heard there, as before this blessed Reformation, now so happily begun there, by the care and labour of the Parliment, amidst so many difficulties: they remove the old rubbish, and build the Temple apace, though with the sword in one hand, & the Trowell in the other. And now the godly flock to that Cathedrall againe, in such numbers, that had not the Idolatrous windows in the Sermon-house bin demolished as they are, the numerous Cathedrall auditors would be much annoyed with extreamity of heat. Thus we see the *Canterburian Babel* falls apace: and *Christ-Church Cathedrall in* Canterburie *begins* to be *Christ-Church* indeed: as that blessed Martyr *Ridley* wished (or rather prophesied) long agoe, in a letter of his, which is recorded in the book of Martyrs.

Good Cathedrall news from Canterburie.

Cathedrallists *may be packing, their Babell is fallen, is fallen,* Alleluja.

And now least that *Cathedral Abbey* should prove another *Lichfield*, or *Lincolne Cathedrall-Close*: for the enemy to fortifie, and roost in: The huge Citie-like gates of that *Cathedrall Corporation* are all taken down & laid aside, which was done when the *Kentish Malignants* began to rise against the King, Parliament and Kingdom: So that now when an act, or Ordinance of Parliament, or the Bill for the extirpation of Prelacy already passed both Houses of Parliament, being signed by the King, (which God grant) shall shortly root out all Prelacy, and Cathedrall Covents, then all the Cathedrall rabble at *Canterbury*, may (without knocking up their Cathedrall Porter) pack away with all their *Cathedrall Bagg and Baggage*, and Prelaticall Popish Trinkets, to *Lambeth* Faire. FINIS.

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